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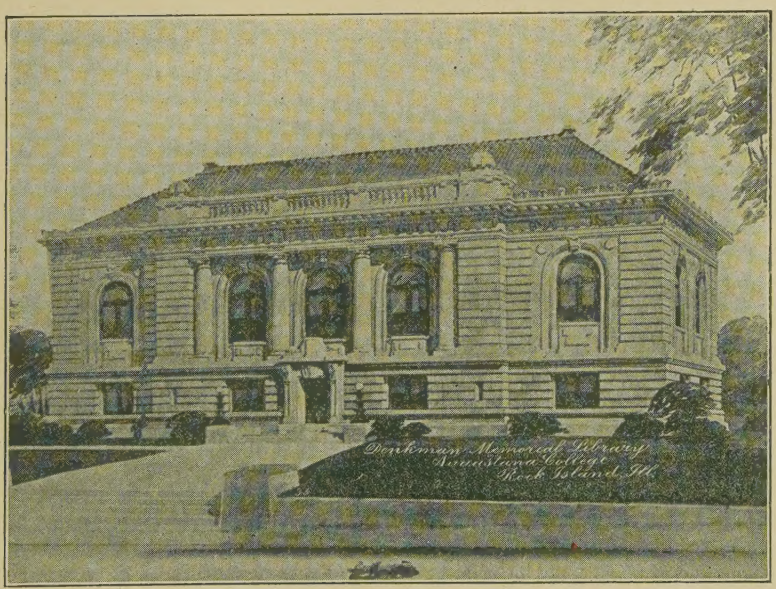
Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



THE NEW DENKMAN MEMORIAL LIBRARY.
Erected at a cost of $150,000 at Augustana College, where Bishop Von Schéele's library will be preserved. (See page 23.)

NINTH NATIONAL LUTHER LEAGUE CONVENTION

At Pittsburg, October 25th, 26th, and 27th

Particulars in the Pro-Convention Number, to be published next month, and in which will also appear an article by President Stoever, entitled "A Luther League in Every Church."

The Music of the Ages

"Hold the Fort," written but a few years ago, is sung no more—"A Mighty Fortress is Our God," written 380 years ago, is sung by more people every year.

The music that floats out of a wave of religious enthusiasm dies as the wave recedes. The music that grows out of an age of devotion and martyrdom, or out of a life of calm piety, lives for other ages to inspire other lives.

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The Hymnal has been adopted by State and local Leagues and societies in every part of the country.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Luther League of Ohio

Fifteenth Annual Convention at Toledo, June 22 and 23, 1910

THE fifteenth annual convention of the Ohio State League was held in Toledo, Wednesday and Thursday, June 22 and 23, the convention being entertained by the District League of Toledo and vicinity.

The sessions of the convention were held in the auditorium of St. Matthew's Church, whose beautiful new stone building, located at the corner of Batavia and Putnam streets, in the best residential section of the city, is the finest Lutheran Church building in Toledo. Rev. G. A. Bierdeman, D. D., is the pastor of St. Matthew's, and he, with the local League of his Church, spared no efforts to make the convention a success and the stay of convention delegates and visitors most pleasant.

GROUP OF DELEGATES TO THE OHIO CONVENTION IN FRONT OF ST. MATTHEW'S CHURCH, TOLEDO.

A strong program—under the general heading—"The Lutheran Church a Present Day Church," had been prepared by the officers of the League. A remarkably large proportion of those assigned to places on the program were present with well prepared papers or addresses and took their assigned parts. While the weather was uncomfortably warm, it could not have surpassed in warmth the welcome extended by the hospitable and enthusiastic Toledoans.

First Session

The first session was opened at 10 a. m. on Wednesday, with the use of the morning service, Rev. A. B. Markley, Ph.D., of Zanesville, the retiring president, conducting the liturgical service and reading the lessons. The convention sermon was preached by Rev. D. H. Bauslin, D.D., dean of Wittenberg Theological

Seminary, Springfield, Ohio. The text of the sermon was taken from II Tim. 4:7, "I have kept the faith."

It was a strong deliverance, in Dr. Bauslin's most happy style, and an able presentation of the necessity for an earnest, decided and robust faith as the supreme demand of the Church and the world of our time and land. He said in part:

This was Paul's glory at the end of a life of labor and sacrifice, in certain prospect of a speedy death, "I have kept the faith." The need of such a faith was his message to his time.

This was Luther's message to the men of his age. This is what the Lutheran Church has to offer to this generation, amid all the vagaries and speculations of the times, a sure and certain faith. The Lutheran Church has a work to do here. Luther Leaguers, learn to know and value the faith of your Church, that you may be fitted to do your part in the work that lies before her.

Organization was then effected with the enrollment of delegates, 111 at the opening session, with visitors a total of 175, increased later on to 225 delegates and visitors exclusive of the members of local Leagues, not delegates. After the appointment of the necessary committees the first session was adjourned at 12 m., dinner being served to all delegates and out of town visitors in the Church basement under the auspices of the local Leagues, a most happy arrangement, greatly promoting fellowship and acquaintance, and enabling the convention to meet promptly after the noon recess. Postal writing and assignment facilities with an information bureau had been thoughtfully provided so that there was nothing lacking to expedite the business of the convention, or to minister to the convenience of the delegates and visitors.

Second Session

The second session was opened at 1.30 p. m., Rev. W. G. Dressler, D. D., of Findlay, presiding.

Dr. Bierdeman conducted the devotional service. Mr. Murray S. Moist, president of Toledo District League, in a few well chosen words, then welcomed the convention to the city. Dr. Markley made a brief but characteristic response and then presented his report as president for the past year:

The United States Census of 1906 gave Ohio a population of 4,500,000 and a confirmed Lutheran membership of 132,000, 7 per cent. of the combined adult church membership of the State, the Lutheran Church ranking third among Protestants.

The estimated confirmed membership, 1910, is 160,000 and a baptized membership of over 200,000. This gives our Church a position of power and responsibility to which we should endeavor to measure up. There was nothing of special moment to record during the past year. The work in the local Leagues, with few exceptions, shows progress and improvement. The special needs seem to be that, first, several new district Leagues should be created, so as most effectually to reach all parts of the State; second, bring to the attention of the local congregations the importance of the Luther League work, and, third, to have the State League represented at the national convention with a large and representative delegation.

The report was then referred to a committee for consideration.

The first address of the afternoon was given by Rev. F. W. E. Peschau, D.D., of Miamisburg, on the subject "Lutheran Problems Solved and Unsolved." He said in part:

The world is making rapid progress in our day in many directions, particularly in arts and sciences, in discoveries and inventions, so that men are no longer content to creep along the surface of the earth, but must descend into the depths of the sea and aspire to mount like birds into the air.

The Church, too, must keep pace with the developments of the times and must meet and solve the problems which come upon her.

Our Church has solved many of her problems—as such—that of a solid doctrinal foundation, of a liturgical service, the Sunday school graded series of lessons, Young People's Societies, the language problem and deaconess work. As such still waiting to be solved are those looking to practical co-operation of the various Lutheran bodies and so conserving instead of wasting much strength, the future Lutheran university, a common publication house, a sustentation fund for aged and needy pastors, putting our laymen effectively to work, how to make our people more liberal, how to increase the consecration of our members, how to make our Church and her doctrines properly known to those without.

Dr. Peschau's address was received with marked attention.

In the absence of Rev. H. L. Yarger, D.D., secretary of the Board of Church Extension of the General Synod, on account of sickness, Dr. Bauslin was pressed into the service and spoke on the theme—"Through the Home Field."

The home field and how adequately to reach those who by ties of birth, blood and training are the natural wards of our Church is the great problem before us. The Lutheran Church is needed in this land and because of her sound conservation and thoroughly Scriptural doctrines has a great mission to perform, particularly to the great unchurched masses of our large cities.

Miss Grace C. Fendner, of Akron, then gave us an excellent talk on "The Monthly Missionary Meeting," and said in part:

Mission work is born of conviction, 1, of the need of the world; 2, of the obligation to obey Christ's command. The Luther League can supply men, money, prayer. It has the organization ready to work and through the study of the Topics presents the needs and the means of supplying them. To make the monthly missionary meeting a success there is needed, 1, a good committee, well organized, which shall become expert in the knowledge of missions, its purpose, beginnings, progress, present situation, difficulties and problems, plans for the future and relation to God's power.

2. Plans. The year's plans. Each meeting planned early. Material gathered and distributed. Programme, with music, prayer, a logical order of discussion, with

a definite aim. The programme may be more or less formal and should be varied from time to time. Give definite information, pray definitely, give liberally of self and money.

Miss Fendner's address was eminently practical and evoked much helpful discussion.

The treasurer's report then followed and showed a balance from former year, General Fund, $83.20; Extension Fund, $18.99; Total, $102.19. Receipts—Offerings at Zanesville convention, $16.32; dues during the year, $127.40; total, $143.72—grand total, $245.91. No expenditures since last convention.

The committee on credentials then made a partial report. After the transaction of routine business of minor importance adjournment was made at 4.45 p. m.

Moonlight Excursion on Lake Erie

One of the most delightful features of the convention was the moonlight excursion down the Maumee River, and out on Lake Erie, on the palatial excursion steamer Greyhound, which was tendered by the Toledo District League to the delegates and visitors. Leaving the wharf at 8.30 on Wednesday evening, the cooling and invigorating lake breezes made the three hour trip one of rest and pleasure to the 1,700 passengers who crowded the boat and whose numbers testified to the energy of the committee in charge, and to the popularity of the Luther League cause in Toledo.

Third Session

The third session, presided over by Rev. F. E. Cooper, of Lima, opened at 8.30 on Thursday morning and was denominated on the program as an "Institute for Practical Luther League Work."

Rev. E. W. Simon, D.D., of Akron, conducted the devotional service as a demonstration.

A solo was rendered by Mr. Max Garbe

Rev. A. A. Hundley of Galion, then presented a well prepared paper on "Making Up the Programs for the Meetings," as follows:

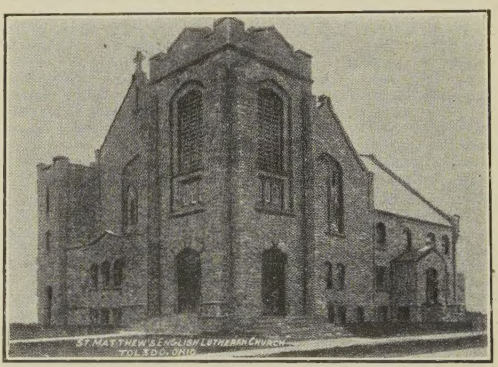
For every useful thing accomplished there must be a definite object in view, and to acquire this a definite, logical plan.

Now the object or purpose of the Luther League is to interest our young people in the Church—in her work and services, in other words, to develop them into efficient and active church members. I want to lay particular stress upon the word active—intelligently active church members. This is the greatest need of the Church today, not only of our Church, but every church. Too many church members are satisfied with little or no knowledge of the Church and her needs, or plan of work, and consequently have no deep, abiding interest in her welfare.

Our Church members ought to know why they are Lutheran Christians, and the duties devolving upon them as such should ever be kept before them, as well as the means by which these duties are to be performed. As this knowledge becomes more general, and specially among our young people, our Church will become more efficient in all lines of church work.

The Luther League seeks to meet this need by imparting to our young people the knowledge of God, and of the history, the doctrine and polity of the Church. In this way it supplements the catechetical instruction of the pastor and inducts the catechumen into the active work of the Church. For, while in the catechetical class, instruction is given our young people and they are savingly indoctrinated into the faith of the Church, little or no opportunity is afforded them to develop their talent in the work of the Church and, after the catechetical class, no further opportunity is given to pursue those studies which they have merely begun. This opportunity the Luther League supplies.

The plan through which the Luther League seeks to continue instruction and interest in these studies is through a systematic study of the Luther League Topics. These form the basis upon which the program for each meeting is to be built and out of which the entire service must grow. To this end the entire program of the meeting must conform.



ST. MATTHEW'S CHURCH, TOLEDO,
Where Ohio convention was held.

There should be no deviation from the Topics, for a plan and purpose runs through them all. This has been carefully wrought out by the committee and should not be tampered with by the individual League. There is uniformity in the Topics and this should be observed. The subject assigned me is, "Making up the Program for the Meetings"; in other words, how each meeting may be so developed that the service will prove both attractive and instructive.

The program must be attractive if we expect to interest our young people and secure their attendance at the services. Perhaps they ought to attend whether the services are attractive or not. They might in an ideal world. I suspect there the services would be attractive. As intelligent Christians, we must get away from the idea that any kind of droning, illy-prepared, half-hearted service, because held under the auspices of the Church, will prove sufficient to attract men and women, much less our young people, to atend them. Do not, for a moment or in any wise, understand me to criticise or disparage the worship of our Church, or a strict adherence to the teaching and preaching of the Word of God. These are fundamental to our Church life. But I do claim that these things may be done in an attractive way as well as, and even better than, they can be done in an unattractive way. To do this, however, will require careful thought and preparation. People are to be drawn, rather than driven to the house of God.

To meet the end desired the program must also be instructive—stimulating. Those who attend must receive that which is well worth their time and attention. They must go away from the service with an increased knowledge of the Church and her work, which should lead them to greater activty and zeal in God's service. If the program fails in this particular, though it be never so attractive, it fails in the definite end for which it was, or ought to have

been planned; for there is but one end to be sought in all church work and that is the salvation of mankind and their Christian nurture.

To make up such a program it is necessary to plan for the meetings, and plan as far in advance as possible, so that those who are to conduct and participate in the meeting may have sufficient time to make ample and thorough preparation of the topic and for the devotional service. This can and ought to be done, in my judgment, through a standing program committee, whose duty it is to appoint the leaders in advance and assign to them their topics, and to so keep in touch with them and their topic that they, the committee, can assist the leaders, when necessary, in securing material for the treatment of their particular subject. The work of the program committee is never done.

These leaders should be appointed not from week to week, but at the beginning of the quarter and as far in advance of that as possible, different leaders for each meeting, of course. I would not appoint leaders for more than one quarter at the time, for reasons that are obvious.

And here let me say that it is to be sincerely regretted that the publishers do not forward the Topics far enough in advance. Instead of being received at least two weeks in advance of the quarter for which they are published, we usually receive them the week preceding and sometimes not till a week after the quarter begins or a week or more late. This makes it very difficult for the Program Committee to do satisfactory work. However, the difficulty may, to a certain extent, be overcome by either the committee taking charge of the service, securing their matter from other sources or securing such material for the leaders they may appoint.

Immediately upon the receipt of the Topics for the quarter they should be placed in the hands of the Program Committee who should at once appoint and notify the leaders for the entire quarter. The best plan, I believe, is to subscribe for a sufficient number of the Luther League Topics so that each member of the League may have a copy with the name of the leader written at the head of each topic. This creates a continuous interest in the program. An ample supply of the Topics is economical and profitable.

Several persons should be appointed to participate, the leader to conduct the discussion of the topic, the others to assist with short papers or talks and to provide the musical part of the program. By appointing participants for each topic, as suggested above, the League will be enabled to interest and develop a large number of its members, and especially of the younger and more timid by placing them on the program with the older and more experienced. The program should be interspersed with musical selections. This will make the services more attractive and interest a larger number. Don't give all the time to the discussion of the topic—you can't exhaust it, even if you did.

Great care should be exercised in the selection of the Program Committee, which should serve for at least one year, or better, be so appointed that the term of only one member expire at the close of the year. Then you will have at least one experienced member on the committee. This committee should be composed of representative and experienced members of the League. It should be thoroughly acquainted with the ability and the adaptability of the members for the topics to be considered, and also those who would be congenial when placed on the topic together. After the topics for the quarter have been assigned the program for the special service will, of necessity, devolve upon the leaders for that particular meeting, which will, no doubt, be fully treated in the "demonstration" which is to follow, subject, "Preparation and Discussion of the Subject."

Let me say, in closing, that too much care cannot be expended in the "making up of the program," for upon this, as a foundation, the entire success and efficiency of the League depend.

Miss Emma E. Mast, of Zanesville, then followed with a thoughtful paper on "Preparation and Discussion of the Subject." A synopsis of the paper follows:

The preparation of the topic should be begun in plenty of time, so that books of reference can be secured and studied. The first step in the preparation of any topic should be the careful reading of the scripture lesson and notes as given in the Luther League Topics and then study the application.

The LUTHER LEAGUE REVIEW and other church papers with notes on the topic should then be read and the lesson truths carefully noted. This refers to all topics. Then each class of topics requires its own special line of preparation. The purely Biblical lessons can be prepared by using a teacher's Bible with concordance and helps and a Bible dictionary. These topics form excellent material for the younger League members, as they can read an assigned portion of scripture or some question can be assigned to them, the answer to which can be easily found and given.

Doctrinal topics require reference to the pastor and the pastor's library; such subjects should be assigned to the older members for discussion. Luther's Catechism should be the undisputed authority on all questions of doctrine that arise.

Missionary topics often prove the most difficult, as material is often very scarce. These should be assigned several weeks in advance, as material can then be secured by corresponding with missionaries, mission boards and secretaries.

In the preparation of historical topics abundant material can be obtained from libraries if a little time and care are used in the selection of points to be looked up and in the choice of persons. Many of our League members are particularly fond of history and can furnish excellent papers or talks.

A few questions during the latter part of the League meeting helps to bring out important points and fix them firmly in the minds of the members. These questions should be prepared, if possible, in advance and care taken that the answers be brief, sprightly and pointed. While volunteer answers should be sought, the leader should be prepared or have some member prepared to give definite answers to all important questions.

Mrs. C. T. Sherman, of Toledo, then presented the third subject of the afternoon—"Fellowship of the Luther Leagues of a Vicinity."

The spiritual is the supreme life. Fellowship in its essence is spiritual or base. Spiritual fellowship is soul culture out of which grow immortal deeds and characters. The citizens of the kingdom have fellowship one with another. Fellowship with Christ is a priceless privilege abounding in supreme good.

On earth the King sought fellowship and founded a society of disciples to love and woo the world. The fellowship of the early Christians was most beautiful. Whenever men pray for a Pentecost the love and peace of Christ still abide. In our gatherings and conventions today fellowship may be as tender and beautiful as in other days. We of the Luther League, bound together by a common belief and a common aim, should have delightful fellowship. Christian fellowship gives us the occasion for growing in grace, for learning love, for training the heart to patience and faith, and for knowing the joys of humble service.

Carlyle has said, "A man is sufficient for himself, yet were ten men united in love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help that man can yield to man." The life of every man teaches us something. Every contact with an individual awakens new thoughts.

The principle of association in business is now universally accepted. The world's business is done largely by companies, partnerships or associated endeavor of some kind. This same principle of association should apply in our work for the Master. "In union there is strength." Great advantage is attained in Christian association. At a gathering of Christian people we meet some noble characters; men and women who are giving time and strength in their devotion to the Church, who are sacrificing much to be workers in the harvest field of God. Such association is helpful, inspiring and delightful. It is well worth while to conserve a relationship so full of blessing.

Dear Luther Leaguers, we are in fellowship today.

This is an occasion of great opportunity. Here are gathered choice spirits and every session is fragrant with charming truth and delightful with refined utterance. We are in communion one with another. The united work of various Leagues is of great advantage. It cultivates harmony, broadens vision and fills us with a desire to do something for others. We must look on past the doors of our own church and acquaint ourselves with new methods and greater achievements. As we observe other Leagues at work we receive new thoughts and new ideas, and surely we are in need of both.

The world is ever looking for the new, and if we desire to hold our young people we must be forever planning for variety in program and work, while holding fast to the good old ways which have proven so successful and beneficial. Association with other Leagues gives us new insight, fresh courage, purer faith, and inspiration to nobler life and greater endeavor. We must strive for larger ideas, better plans and greater results.

Local Leagues need the help of a district organization. They need this wider experience, this outer contact, this new vision, this greater heart. The touch with this broader field deepens the interest in the home work. That touch is an enemy to ignorance. In no line of work or business can one be successful if ignorant of that which he undertakes. We need intelligent young Lutherans. In this day of broadening views and larger vision the need for intelligent, well-informed workers is most urgent.

The District League should be the greater school, conventions the hours of study and the ablest men of our Lutheran Church the teachers. We are just beginning this greatly needed work of teaching the young people of our Church in conventions. We have not even arrived at the time when such teaching is sought eagerly by the masses of our young people. But there is no reason for discouragement, only reason for greater effort. The teaching of the convention must continue until all of our young people are informed. The Luther League has a great mission—that of teaching and training the young people for Christian work. The combined effort of all the Leagues of a vicinity will make it possible to have better instructors and greater conventions.

In a gathering of the Luther Leagues of a vicinity thoughts are sown, ideas grow, plans develop and enthusiasm runs over like David's cup. From such a gathering the young people return to their home societies enlightened, encouraged and filled with plans and determination for a forward movement.

When one sits down with one's little self and keeps on sitting there never goes out a helpful message to the world and there never come in prophets and angels. But when we walk abroad, though it be in a desert place, our voice is heard on high and all creation speaks to us. Christ's rich man sat down in the midst of his full barns and lost his hearing, his vision, his voice and his life. Christ's forerunner went out and Palestine heard His voice and in His vision swept wide the Kingdom of God. Luther Leaguers, arise, go out! You have a message for the world. You are to tell it abroad. Great fields lie before you as wide as the continent. They are yours. Voices are calling from across the seas to you. Your mission is a world mission.

The broken Lutheran body with many a sore and scar you can tenderly bind with loving fellowship. The bruised world you can help the great Physician heal. Never can you have too much Christian fellowship in a community. Never can you commune too often and long where the Master breaks the bread of life.

That society suffers a great loss which is out of touch and fellowship with kindred societies. It has no open channel for messages and blessings to come and go. In its narrow bounds it frets and sleeps and dies.

Every Luther League out of touch with the District and State organizations should be sought as the lamb astray from the fold. Before another State convention, Ohio should be districted and thoroughly organized for work, and every individual League of the State brought into closest fellowship with State and District organizations.

We hope for the fellowship of this convention to be perpetual in influence for good. May the friendships formed here continue and deepen for the good of our beloved Church. It is our fervent prayer that the sowing from the services of this convention may be fruitful to a hundred fold and that throughout the year district and local organizations may be reaping and planting again in scores and scores of meetings for Christian fellowship.

Rev. A. B. Garman of North Baltimore, said in part on "Supplemental Luther League Work":

We are living in an age of activity. The young people are full of activity; how to organize them for work is the problem. Set them to do something for the Church. Let them act as ushers, teach, assist the pastor. A practical reading course, looking up strangers, giving out cards with the services of the Church noted, assigning them to various committees, are practical ways in which to put the young people to work.

Rev. J. H. Harpster, D.D., of Philadelphia, late superintendent of the Lutheran Mission at Rajahmundry, India, and for a generation an active and successful worker in the foreign field was the last speaker of the morning on "A Mission Tour Abroad." He was listened to with marked attention. He said:

Foreign Missions is a tremendous subject. The last word of Jesus Christ was "Go forth and preach the Gospel to every creature," the command for foreign missions, and this shall not end till the world ends. The average Christian does not care to hear of missions, he associates it with a demand for money, and yet every Christian should be supremely interested in this subject. Concerning the work in India, we owe a first duty to these people; they are Aryans, our first cousins, of the same race and blood as ourselves. If we Christianize them, through them we can reach all Asia. The great need is more workers to consecrate themselves for this great field.

Dr. Harpster's address was followed by a number of one minute addresses on the importance of this great cause and the need of a greater interest among our people.

On report of the extension committee one District League and six local Leagues were received into fellowship with the State League. A grant of $20 was voted to the National Treasury.

The session was adjourned at 11.50 a. m.

Fourth Session

The fourth session, Rev. S. E. Greenawalt D.D., presiding, was opened at 1.30 p. m. Rev. Henderson N. Miller, Ph.D., of Columbus, conducting the devotional service.

Rev. Luther M. Kuhns, the Secretary of the Luther League of America, extended greetings from the Leagues of Canada, Connecticut, New York, South Dakota and India, which he had recently visited and made an earnest plea for a large representation at the national convention.

Mrs. Frank I. Green, of Toledo, then beautifully rendered Handel's "I Know that My Redeemer Liveth."

Rev. Leander S. Keyser, D.D., of Canal Dover, well known in the Church as a lecturer

and writer, then delivered an address on "The Social Factor in the Life of the Church." An outline of Dr. Keyser's address follows:

There is no kind of feeling that is more melancholy than that of loneliness. The worst kind of sickness is not homesickness, but lonesickness. Let a man once become socially ostracized, a sort of Ishmael in the world, with his hand against every man, and every man's hand against him, and it will not be long before he will be a moral and perhaps a mental wreck. While it is very heroic to be able to stand alone, and every man should do so in case of need, yet it is much pleasanter to have companionship in both the journey and the battle of life. Almost in the beginning of the creation God said, "It is not good to be alone," and so He made woman to be a helpmeet and companion for him.

We were not made to be hermits, even religious ones. Our Lord sometimes went off to be alone, but only for a short time, and then not for selfish purposes, but simply to gain strength through prayer and rest for His arduous work among the people. "He went about doing good." It is not possible to be truly religious alone, for the second commandment is, "Love thy neighbor as thyself," and no one can do that without coming into personal contact with his neighbor. I like to tell the story of the high tower bishop. Once there was a bishop who thought, if he separated himself from the contaminating contact of his fellowmen and gave himself up solely to meditation and prayer, he could be so holy. But where should be find a hermitage? At length he bethought him of the church tower. So he climbed up into the high tower, and made for himself a cosy parlor, where he yielded himself up to prayer and meditation, thinking he was becoming very good and sanctified, divorced thus from the wicked people below on the ground. At last the time came for the high-tower bishop to die, and he heard the voice of God calling him. But he could not tell whence the voice came. So he strained his ears and looked intently upward, crying, "Speak again, Lord. Where art Thou, Lord?" And the answer came; but instead of coming down from above, it came up from below, and the divine answer was, "I am down here among the people!" The bishop had missed the presence of God, because he had held himself aloof from the people. How Christ identified himself with people, saying, "Whosoever doeth good unto one of the least of these, doeth it unto Me." The cross is the symbol of the central dual principle of our holy religion; with its upright section it points men to heaven for worship and help; with its arms it reaches out and takes the whole human family into its embrace. The Gospel is both perpendicular and horizontal.

How can a Christian be selfish? How can he make a hermit of himself? The smallest man in the world is the self-centered man, the man who thinks that the whole world revolves around himself. No man should look upon his tiny and puny self as the hub of the universe. No man is so pitiful as the egotist. God help the man who cares only for himself; who sits evening after evening and toasts his shins at the hearth, and dozes over his newspaper and never goes out to a party, or a social, or a public gathering, or a church service.

"Despite his titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung."

Now this is the principle that should obtain in the Christian church. "We are members one of another." While the Church is something more, it is also most emphatically a social organization. God has so constituted us that we have need of one another. That is the principle that lies at the basis of all church fellowship. In our creed, recited in all our Lutheran churches every Sunday, we say, "I believe in the communion of saints." Church people should know one another as far as possible.

What a great social institution the church is! In many communities it is the chief place where the people meet. Suppose some of them do make it largely a place for social gathering, is it not many times better for them to meet under the influence of the Church, the Gospel, the spirit of worship, than in the dancing hall, the theater and other worldly and often wicked auspices. It is a good thing for our young people to meet in the church. It is even a good thing for the sexes to meet there. What if matches are often made in that way; is it not much better for them to be made there under Christian influences and environments than on the street or at the ball-room? Yes, a thousand times better. The man who scoffingly called a church young people's society a "Christian courting society," was himself married twice, and both times first met his wife in religious surroundings. The young person who gets his or her life's companion in the Christian church will not be likely to rue the choice thus made. Of course, our young people must be dignified and serious, but forming connubial ties for life is a most serious religious business.

"The man who would have friends must show himself friendly," says the good old proverb. If you want others to be sociable with you, you must meet them half way. Young friends, yes, and older ones, too, don't sit around and pout, and then complain that "church people are not sociable." How about yourself? You complain that "nobody spoke to you." Did you speak to anybody? It is just as much your duty and privilege to be cordial as any one's else. Some people hurry out of the church as soon as the benediction is pronounced, and then make the childish complaint that the church is not sociable. No wonder!

But church sociability must be guarded. It must be in harmony with the spirit of worship and of reverence in God's house. The minister who jumped over the altar railing—this was not a Lutheran church—and tumbled over the pews to get to the door to shake hands with everybody was carrying sociability to the extreme, at the expense of a higher law. The pronouncing of the benediction should not be signal for hubbub. The greetings should be quiet, dignified, cordial. The church is not the place to "visit" after the service. What conversation there is should consist of friendly greeting, Christian inquiry and expressions of pleasure for the privilege of fellowship and worship. Church people can be cordial without uproar. Such cordiality will be the most effectual. Greet the stranger, but do it in a way that is as quiet and dignified as it is hearty. With such guards thrown around it, there is little danger of having too much sociability in the church.

Rev. Arthur Smith, D.D., of Ashland, was the second speaker of the afternoon in a strong address on "Training for Service." He said:

The theme contemplates that training which is necessary for our young people in order to do effective service for Christ. It directs attention to the Luther League as the agency of the Church, especially well qualified to give the training needed.

1. Service. The word "service" is one of the watchwords of the Church today. Once it signified menial service, but now it is a Christian term sanctified by Christ Himself. His mission was to serve. His life was a life of service and He crowned it by the supreme service which He rendered humanity when He died on the cross. His followers are here also to be servants of God. They are not to be religious idlers, but to serve God and the Church and their fellows as opportunity offers.

Two mistakes must be avoided: (1) The arrogant assumption that our fathers, the fathers of the Church in other ages, did not understand the word "service" and that we are so far in advance of them. They did understand it, and the early Christians and Luther and his fellow-reformers, and Schwartz, Carey, David Livingstone, David A. Day; yes, a host of them lived the noblest lives of unselfish service. (2) The error of over-emphasizing service so as to base our hope of salvation upon good works. It was this that Luther opposed, and as it lifts its head again today, it must be opposed. We are saved by grace and justified by faith, and our works of service are the fruits of a living faith. However, it is well that we are gaining a new hold on "service" and giving it its rightful place in our lives.

2. Training. Training is necessary in every field of activity before a man is fit to do his chosen work well. So the young Christian must be trained for the

service of Christ before he can become a workman that "needeth not to be ashamed," just as the twelve disciples were kept in "the school of Christ" for three years before they were ready for their apostleship.

Training includes two elements: (1) Teaching or instruction whereby knowledge is acquired. It is often said that "knowledge is power." It certainly is the basis of experience and of efficiency in service. The boy who would become a skilled mechanic must gain a knowledge of his craft by apprenticeship. He who would be a physician must gain a knowledge first of anatomy, physiology, hygiene, medicine, therapeutics, etc. The young Christian must acquire some knowledge of the Gospel and an intelligent apprehension of Christ and His mission of redemption. He who is ignorant of the Gospel cannot do the service of Him whom he does not know.

(2) The discipline of trial and practice. Not only does knowledge give power, but the attempt and effort to do things give power, and the actual doing of things develops skill and efficiency. The discipline of mental effort develops one's latent intellectual capacities. And the discipline of living a Christian life and doing any service for the Church, and Christ, and for society—the doing of good—develops the latent spiritual powers and makes a strong and efficient Christian. There may be place for "unskilled labor" in the Church, but it needs the "skilled labor" of intelligent and practiced Christians.

3. The Luther League—a school of training for service. Our Lutheran view of child nurture is familiar. Baptism brings the child of Christian parents into covenant relation with God and he is henceforth a baptized member of the Church. Besides his nurture in the Christian home, the Church is interested and aims to keep him under the influence of the means of grace, while the pastor gathers the children into the catechetical class for instruction in the fundamentals of religion. Then comes confirmation and the full Church membership of the children. But what of their training after confirmation as these young people now look out upon a larger field of Christian life and activity? Where shall their training for service be secured?

We answer, in the Church primarily and under the regular ministration of the means of grace. These are first in importance. But the Luther League is an agency of the Church especially fitted to help our young people in their spiritual development for Christian work and service.

(1) The Luther League offers instruction in religious and spiritual things. The regular topics cover a wide and valuable range. Some are historical, touching Bible history, the life of Christ and the history of the Church, including our own. Some are biographical, making us acquainted with the great names in our Church's life. Others are doctrinal, presenting the fundamental teachings of our faith and the distinguishing doctrines of the Lutheran Church. Still other topics deal with the great achievements of the missionary enterprise and some are practical and devotional. The Luther League reading course also will be a valuable help in the same direction. Thus will be gained the knowledge which lies at the basis of Christian experience and efficiency in service.

(2) The Luther League provides the opportunity for the discipline of practice. The young Leaguer may learn by experience among those of his own age and class to pray and speak in public and ultimately to lead such services. He may serve on committees, fill offices, learn to do personal Christian work, and this discipline and experience will fit him for the work of the Church in a larger sphere and under greater responsibilities. This is an invaluable training for the Lord's service.

(3) The Luther League also strikes a deeper spiritual note in life and service, for it directly ministers to a larger spiritual vision and culture. The development of the inner life of the Christian is of supreme importance, for it is the spiritual motive which makes service influential for Christ and His Church. Many of the topics are devotional and touch the inner life, but all together serve to give such views of the kingdom of God and its diverse activities as cannot fail to bring the conscientious Leaguer into closer fellowship with God.

In short, the training the League offers, intellectual, practical and spiritual, will do much to lay the foundation of a faithful, continued and effective Christian service.

After Dr. Smith's address a recess of twenty minutes was taken to allow an opportunity to have the convention picture taken, delegates and visitors assembling in a group on the steps and in front of the church.

Prof. T. Bruce Birch, professor of psychology at Wittenberg College, followed Dr. Smith on the subject "Reapers for the Harvest." Dr. Birch said:

Clear concepts alone are the source of clear actions. Right ideas alone produce right actions. There is a period in the life of youth when it can best be reached. In the case of boys from 11 to 17, of girls from 13 to 16, when the emotional nature is uppermost, is the time to train them as reapers for the harvest. Efforts rightly adapted to the different classes of mind cannot fail to produce results of lasting value in the life of the young person.

MURRAY S. MOIST,
The newly elected president of the Ohio League.

A well rendered violin solo by the youthful Miss Charlotte Wenzel of Toledo, followed Dr. Birch's address.

Rev. E. F. Ritter, pastor of the century-old St. Peter's Church, of Lancaster, then delivered the last address of the afternoon on the subject "The Place of the Young Lutheran in America's Future." He said:

America is the land of opportunity, of boundless possibilities, of enterprise. It is the meeting place of all nations, God's great crucible where are fused all the customs, ideas and physical characteristics of the world, where the religious conceptions of men from the ends of the world are brought together.

America is the antithesis of the tower of Babel, it seems to be the last word in nation building. It is also the land of superficiality, of deceptions and frauds in religion as well as in medicine, politics and business.

That alone, however, will survive which has stay-

ing and enduring qualities, which has divine truth as its largest element. In this land the Lutheran Church has a work and mission. What are the elements of power within her?

First. Her history here. She has a providential place.

Second. Her ecumenical character. She is the only great Protestant Church which is not English in origin, but counts among her members the great virile races of Europe. She brings as her contribution to the religious life of America the contributions of four centuries of spiritual life from these nations. She is the only church, outside of the Roman Catholic, which has demonstrated the power to live and flourish in more than one language.

Third. Her conservatism. She is the happy medium between the spineless and creedless radicalism of the day and a rigid and fossilized conservatism which knows no progress. She is "progressively conservative and conservatively progressive."

Fourth. Her doctrines. Scriptural, Evangelical, Christo-centric.

Fifth. Her worship. Eminently scriptural, devotional, churchly.

Sixth. Her life. She is full of mercy and good works, hospitals, asylums, Inner Missions, deaconess work.

Seventh. Her educational system. The catechetical class, schools, colleges, universities. The Lutheran Church the mother of free, popular education.

What is the place of the young Lutheran in America and in the Lutheran Church?

To him belongs the future. He possesses a rich heritage. He must become an intelligent Lutheran. He must know himself and his Church and her treasures of doctrine, life, hymnology. He is to unify in himself all the different streams of development which have come down from other lands and times. His task it is to co-ordinate these and make them effective in American life.

In his time the co-operation of all parts of the Lutheran Church in one great, united and powerful Lutheran Church will take place and it will be his place to make this practical and effective for America's highest welfare.

Resolutions of sympathy with Dr. Bierdemann because of the recent death of his wife were adopted.

Rev E. A. Trabert, of Pittsburgh, then told of the good things in store for those who should attend the national convention there in October and urged the sending of a large delegation from Ohio.

The president's report was considered. The statistical secretary reported, number of societies, 109; number reporting membership, 88; number of members reported, 3,509.

Pending the consideration of the report of the nominating committee the session was adjourned and the election held at the close of the evening session.

Final Session

Rev. S. G. Dornblaser, D.D., of Bucyrus, conducted the devotional service at the opening of the fifth session, at 7.30 p. m. The singing of Handel's anthems—"And the Glory of the Lord" and the "Hallelujah Chorus," by a choir of seventy-five, was one of the most enjoyable features of the convention.

The address delivered by Judge Peter S. Grosscup, of the United States Court of Appeals, Chicago, at this session, on "The Young Lutheran in Politics," was one of the features of the convention, and despite the extreme heat brought out the largest attendance of any of the sessions. Though the address occupied over an hour in its delivery the undivided attention of the large congregation present was retained to the end. As Judge Grosscup was detained and could not be present at the beginning of the session Dr. Harpster was called upon and responded in his usually happy way with a number of interesting reminiscence from the field in India.

Afterward Judge Grosscup said in part:

The great movements of the world's history seem to appear in cycles. It has been so with music, in the arts, in discoveries and inventions, as though from some great Divine reservoir influences went forth to change the currents of human life. The period of the Reformation, of new life and light, in relation to man's spiritual knowledge and life, was also the period of geographical discoveries, of the enlargement of men's knowledge concerning the material world.

The Lutheran Reformation was a revolt against an aristocracy of souls, but it has also had a supreme influence in the civil life of the world. From it started the great civic movements in England and America. The Reformation set forth the right of the individual. But the individual also has a duty to the whole, to the general government.

What do you, young Lutheran men, owe to the community? We hear much of the influence of corporations and of corruption in politics. What is your duty towards these influences? Is your duty met when you give all your time and strength to your business and home life? It is the water going over the wheel in the mill race that runs the mill. Public opinion is the water that turns the wheels of politics. Take your part in politics and public business and whilst your individual influence may not seem large, yet it helps to mold public opinion and so to turn the wheel.

A Christian man is known by the fact that he feels that he is here for a mission. We are trustees. We are here to serve. Our reward is that we will be served in turn. We must stand together. Who would be dishonest whilst serving on a jury? In every election we are a jury on trial as to what our verdict will be.

Afterward was held the closing business session. The officers elected are: President, Murray S. Moist, Toledo; vice president, A. F. Baker; recording secretary, Miss Susie Swineford; corresponding secretary, Miss Winifred Schulte; statistician, E. T. Stallsmith; treasurer, Charles E. Mathes.

The selection of the place of meeting for the next convention was left to the officers. The thanks of the convention were tendered local pastors, churches and Leagues for the hospitable entertainment and excellent arrangements.

With the singing of the Rally Hymn and benediction the fifteenth annual convention adjourned at 10.15 p. m. The largest attendance yet recorded, the interesting program, the high character of the papers and addresses, the fine music, and the warm hospitality are features that will make this convention stand out in the memory of all those who attended.

A Crisis Battle in American History

THE venerable janitor of the Court House, G. A. R. man and a survivor of the "Bloody Three Days'" Battle of Gettysburg, told us that on the 2d of July, 1863, just a few feet away from where he stood, a splendid fellow lay wounded. A shell exploded outside and one of the fragments, hurtling through the window, tore the poor chap's face away.

Down the street a short distance, and one square to the right, a plain bronze tablet marks the spot on the stone steps of the Lutheran Church, where a chaplain fell, foully murdered while defending the honor of the house of God.

Bullet holes still add to real estate values in this quiet little city, and corn fields still yield their annual harvest of broken metal and bleached bones. Only a few days ago laborers excavating for a cellar unearthed the skeletons of four men.

With one of the students from college—and, by the way, the main building of "Old Gettysburg" played a prominent part in battle history, having been used as a hospital—in a light carriage and behind a good horse, we started to see the great battlefield of Gettysburg. Only in a general way could we see it, as days and days could be profitably spent on the hills and in the valley where brother fought brother until the death. Although we had to rush from place to place, irritated and hampered by limited time and myriad things we wanted to see; though we could not read all the inscriptions on the monuments, spend moments in all the historic nooks, we still had time enough to see, read and feel enough to fill our eyes with tears and flood our souls with patriotic veneration for those who fought and bled and died here, that the "government of the people, for the people and by the people might not perish from the earth."

We drove first through the streets of the city, through which troopers galloped and infantry charged, in the first two indecisive days of the battle; then up the hill close by the home of the president of the Lutheran Theological Seminary, where, in the wide fireplace, the finest religious library in America was wantonly destroyed; to the magnificent Government pile known as Confederate Avenue. Turning to the right we rode along what was on July 1, 2 and 3 the right wing of the Army of Northern Virginia. We were at the scene of the first day's struggle. Soon our feet pressed the sod where Reynolds fell while grandly meeting the charge of Lee's advance guard. A little mound supporting a simple stone marks the exact spot where Pennsylvania's great major general of the volunteers died. A noble monument in stone and bronze a quarter of a mile distant represents the warrior in a lifelike pose, siting on his charger and gazing away toward the blue line of hills from whence came the dashing men in gray. From one of the four cannon resting on granite bases at this spot, was fired the first shot of the battle of Gettysburg.

It is ten miles to the seam in the mountains through which wound the tried veterans of Dixie land. A gray haze of smoke hangs like a pall over the hills, and through it fantastic, weird shapes seem moving still. Rank on rank of infantry, lumbering cannon, flashing sabers of cavalry—men marched up the quiet Pennsylvania pike. No word they uttered, no sound, but in their eyes the light of awful purpose burned a living flame, and on their brows was set the pallid seal of fate. They trod the narrowing lane of death. They sang the songs and cheered the cheers, with word, with thought, with life of that which they believed to be a cause worthy of smiles from God, but which the one Omnipotent had judged unworthy and untrue. The sun waned in the west and with it waned and flickered out a brave people's star of hope. Confederacy was lost forever. "The government at Washington still survives." Humbly in the dust we bow and thanking Him who rules the roll of worlds for the heritage of sires who died, we, the living, "rededicate" ourselves to the cause of brotherhood and common weal, follow on toward our destiny.

At the extreme right of Seminary Ridge is a monument that attracted our attention. It is erected as a memorial to the Ninetieth Pennsylvania Regiment and represents, in stone, a shattered tree trunk. At the forking of two branches a little turtle dove, in bronze, is seen hovering, with widespread wings, over her young. The story this monument tells is a beautiful one. A shell fired on the 1st of July by Lee's advancing army tore away the top of a tree standing on the spot on which the monument is now erected. Just below the section torn away a little dove had her nest. Through the long and terrible battle she

covered her young, now and again uttering a plaintive mother-cry of fear, not for herself, but for the little ones nestling in her breast. It is the same beautiful old story told in another and stranger way, but the same old story still—the love of a mother. Rob the world of light and joy and truth and bravery and virtue, but leave still with us, mother love, and soon the sun will shine, the heavens smile, the world boom with new courage and faith lead on her own sweet way to purity.

Changing our course, we drove the entire length of Seminary Ridge, the position occupied by General Lee and the Army of Northern Virginia during the battle of Gettysburg. Every few yards were iron tablets marking positions of batteries, battalions and divisions, giving names and recording history. Cannon were in position, placed in nearly as possible in the places occupied by the artillery in July, 1863.

In a sunken vale we read that just before us and behind a clump of scrub oaks, Longstreet formed his lines for Pickett's charge on the Union center. Driving on we had at last traversed the entire length, four miles, of the Confederate battle line. Descending into the valley we began our backward trip down the Union positions by Big Round Top and Little Round Top, through the Death Valley and Devil's Den, along Peach Orchard and Bloody Wheat Field, over the High Water Mark of the rebellion, into Meade's headquarters, and on through the National Cemetery, out to Spangler's Spring, where men in blue and men in gray drew water together and carried it to their comrades.

We climbed Big Round Top and the lookout tower located on the summit. It was a hard climb, but the view that lay in panorama before our eyes, eastward, westward, to the north and to the south, was recompense a hundred times for all the energy expended. Some one has said that this is the most beautiful and inspiring landscape in all the world. However, that may be, but we can only say that speech fails utterly to describe, pen and brush are powerless to picture the wealth of wondrous beauty that the Master Artist has here bestowed upon the hills and valleys of the old Keystone State. We can only—come and see.

The Blow for Liberty

AMERICA is recognized as the land of liberty. The eyes of the oppressed and struggling turn toward her. People of old and settled lands look to her as the field of opportunity where by personal effort they may rise above conditions that hold them down in the land of their birth.

One hundred and thirty-five years ago was fought the Battle of Lexington, the Retreat of Concord and the American Revolution had actually begun. So far as numbers are concerned, the fight at Lexington on April 19, 1775, was a small affair. Perhaps not more than seventy patriots were lined up near the meeting house when the British advanced. Their commander, Major Pitcairn, cried out: "Disperse, ye villains, ye rebels, disperse—lay down your arms! Why don't you lay down your arms and disperse?" There was no reply. Pitcairn discharged a pistol and cried "Fire!" The order was obeyed and seven men were killed, nine wounded, a quarter of those who stood in arms near the meeting house at Lexington.

From no other fight as small as Lexington has so great results followed. The British troops formed on the Village Green, shouted in triumph, and then in less than half an hour marched out of Lexington toward Concord. There was a small skirmish at Concord Bridge. By noon of the same day the British were retreating to Boston. The patriots fired at the retreating soldiers from behind stone walls and trees, and hung on their flanks as a pack of wolves harries its quarry. The day was hot, the regulars were exhausted by flight and by the constant firing of the minute men, who lined the road and pursued them, and were glad for the shelter of Boston.

"You know the rest, in the books you have read—
How the British Regulars fired and fled—
How the farmers gave them ball for ball,
From behind each fence and farmyard wall;
Chasing the Red Coats down the lane,
Then crossing the fields to emerge again
Under the trees at the turn of the road,
And only pausing to fire and load."

(*Continued on page* 18.)

Luther League of Connecticut

Fifth Convention at New Britain, May 18, 1910

THE fifth annual convention of the Luther League of Connecticut was held in St. John's Church, New Britain, under the auspices of the English Evangelical Lutheran Church of the Reformation.

The convention was called to order at 2:30 p. m. on May 18 by the president, Mr. Frank W. Goetze, or New Haven, Conn. After singing "Come, Thou Almighty King," Rev. C. E. Blethen, of Hartford, read the Scripture and Rev. J. A. Timm, of New Haven, offered a prayer.

A hearty welcome was extended to the delegates and visitors by Rev. Aug. Rohrig, of New Britain, to which the president responded. The various Leagues reported through their delegates the work they have accomplished and spoke of the bright future of the League. The treasurer, Bruno Kraetschmar, of Rockville, reported a balance of $55.01. The president's report was submitted to the convention.

The corresponding secretary reported the number of members in the various Leagues as follows: Hartford (English), 37; New Britain, 36; New Britain Junior, 18; Rockville, 106; New Haven, 140; New Haven Luther Union, 50; total, 387.

The committee on the president's report reported as follows: 1. That a delegate be sent to the national convention to be held in Pittsburgh. This was adopted, and Rev. August Rohrig, of New Britain, was chosen as a delegate. 2. It was also resolved that each League send in a monthly report to the corresponding secretary and she in turn send the report to the Luther League Review.

DELEGATES TO THE LUTHER LEAGUE OF CONNECTICUT IN FRONT OF ST. JOHN'S CHURCH, NEW BRITAIN.

The following officers were elected for the coming year: President, Frank W. Goetze, New Haven; vice president, Arthur Olson, New Britain; recording secretary, Miss Elsa Rosenzweig, New Britain; corresponding secretary, Miss Clara Sucher, New Haven; treasurer, Bruno Kraetschmar, Rockville.

The following resolutions were adopted by the Luther League:

"The Committee on Resolutions representing the Luther League of Connecticut expressed great pleasure and gratitude to the English Evangelical Lutheran Church of the Reformation of New Britain, the Luther

League, all that contributed in any way toward the success of the convention and the members of the St. John's German Lutheran Church for the use of their church building for the business meeting, entertainments and the exercises of the evening."

The afternoon session adjourned by singing "Blest Be the Tie That Binds."

The evening session opened by singing "A Mighty Fortress Is Our God."

Rev. Gaudian, of New Britain, welcomed the guests to his church, after which Rev. J. A. Timm, of New Haven, responded.

Greetings were received from the New York State Luther League, from the Canada Luther League and from H. E. Recknagel, of Allentown, Pa.

Rev. C. E. Blethen read the scripture and offered prayer, after which a quartette rendered "The Lord Is My Shepherd."

Rev. G. C. Loos, of New York, delivered an address on the subject "Loyalty."

Miss E. Olson, of New Britain, very beautifully rendered a selected "Offertory."

The convention closed by singing "Now Thank We All Our God," after which Rev. G. F. Hartwig, of Rockville, pronounced the benediction.

—We who believe in the good old Bible and are often troubled by those who criticise it, are interested in the tenth anniversary of the Bible Teachers' Training School, of New York, recently observed by a gathering of clergymen and laymen. The president, Dr. William W. White, told the story of its life and growth, which seem almost miraculous. That school is a distinct and direct outgrowth of the missionary spirit. After graduate divinity work at Yale and in Germany, Dr. White was saved from skepticism by a direct and comprehensive study of the English Bible. Later, on the mission field, he discovered such an eagerness on the part of the missionaries for this kind of Bible study, and such regret because they had failed to receive it earlier, that he determined to come home and found a school which should give precisely this training for Christian workers.

—The Department of Commerce and Labor of the Federal Government recently published some statistics about the increase of religion in cities which are of interest to the Christian Church. They show that from the year 1890 to the year 1906 the number of Church members in each 1,000 population in cities of the first class had increased from 469 to 559, or an increase of 90 per thousand in the sixteen years. The report explains the increase partially on the basis of "the greater strength of the Roman Catholic Church in the cities."

The Blow for Liberty

(*Continued from page* 16.)

The midnight raid on Lexington was followed by the glorious sunrise of American liberty. Before Lexington and Concord, only a few daring spirits foresaw bloodshed or separation from Great Britain. The day afterward, General Gage and the British army were cut off and surrounded in Boston. Messengers were sent to the neighboring colonies announcing the attack by the British. The people for miles around flocked to the patriot army. From April 19, 1775, is dated the liberty of America.

The men of Lexington and Concord were God-fearing, simple and honest men. They were men of peace and avoided bloodshed till the last. They were loyal to their country and their God and to their consciences. They resisted what they believed to be unjust. They made no compromise with what they thought was wrong. They were simple, but self-reliant. They knew that they were not only able to govern themselves, but that they alone were able to do so. They were patriotic. The passion for liberty was felt to be so hallowed that in a land remarkable for piety, a father of his family in his last hours, would call his sons about his death bed and charge them, with his blessing, to love freedom more than life.

Today we have need of men and women like the heroes and heroines of Lexington. Their virtues were enduring. Their example is for all times and places. We who are living today forget or do not realize the dangers that beset our country and its institutions. It has been said that "eternal vigilance is the price of liberty." We shall have other crises and trials in our fair land; we shall have need of men and women as pure minded, as patriotic, as patient, and as courageous as the Minute Men. Let us resolve to emulate the glorious example of those patriot fathers who risked and sacrificed all for God and Country.

Querics.—What can we Juniors do to help in a more appropriate and beautiful observance of the Fourth of July next year? Now is the time to think about the matter, if anything of an improved kind is to be accomplished. Have you ever tried the committing to memory of the Gospel Lesson week by week of the church-year? It is not a difficult matter.

Luther League Topics

Eleventh Week after Trinity. August 7, 1910.

Good Investments: Talents

Matt. 25:14-30.

Topic Reviewed by Rev. Paul W. Koller.

I. *What are Talents?*

Talents are not acquirements. That which we have gained by our own ingenuity and faithfulness may be the outcome of original capabilities, but not a talent; it is rather the fruit of the proper use of talents.

Talents are powers given to us from God.

These talents may be numerous, and of different orders and effects both in body, mind and soul. When a man has strength of body, endurance, grace, swiftness of movement, beauty of form and the like, we may say he is talented in his bodily constitution.

This is the lowest class of talents, because one may have them and yet be ignorant and irreligious. Then there are mental talents which elevate a man to a far higher position, such as intellect, reason, observation, memory, will, feeling and even conscience, but they do not necessarily make him a spiritual or religious man; for an atheist can think, reason and talk of duty. Hence the highest of all talents is the religious faculty, that talent which composes the Godward side in man. It includes every element of our nature which makes us religous. First in this faculty stands our ability to know God. Next comes the capacity of being influenced by the spirit of God; touched by His love; saved by His grace; and ruled by His will.

Then follows the ability of loving God, determining all our actions, moulding all our purposes, forming our characters and filling us with joys which no other talent can supply. The crown of all is the power of faith, which is to the soul what the eye is to the body or reason to the mind.

II. *These talents have a purpose.*

They have been given to us for improvement, enlargement, and utility.

They are to be employed, not to be buried or hidden, as the unprofitable servant buried his Lord's money where it became useless and unproductive.

Every talent that we have God expects us to use.

And aside from the enlargement and improvement of talents, there is yet the further intention that they are given as instrumentalities for service. God has implanted them in our nature and engrafted them into our souls, for the same reason that the farmer plants seeds in the earth or sets grafts upon the trees. He expects results. And none of us have any more right to be barren and unfruitful than had the fig tree which the Savior condemned the last week of His earthly life.

Whether we are five talent men or one talent men God expects us to use them faithfully, and He assures us that He will richly reward us when we do.

III. *Talents can not be hidden without harmful results.*

Nothing is surer to meet with retribution than conduct like that of the unprofitable servant, and it begins in this life.

(1) Disuse or misuse of entrusted gifts will lead to their loss. This man who buried his Lord's money in the earth because he was too proud or too indolent to employ it faithfully, is deprived of his talent.

This is in accordance with the universal law of body, mind and spirit. Not to use is to lose.

(2) The burying of talent does not only lead to the loss of power, but to positive punishment, "Cart ye out the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

This man was not punished because he did not bring great results, but because he was unfaithful to his trust. Unfaithfulness brings its own punishment: regret, remorse, the smiting of a guilty conscience.

Questions for discussion:

1. What is the difference in teaching between this parable and that of the pounds? Luke 19:11-27?

2. Is there any difference in responsibility for the use of talents?

3. Does the parable teach that a one talent man is more liable to fail than a five talent man?

4. If the one talent man had used his talent and yet gained nothing would his Master have rewarded him?

5. What talents have we to use for our church?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

Twelfth Week after Trinity. Aug. 14, 1910

Jesus Walking on the Sea

Matt. 14:22-34.

Topic Reviewed by Rev. Paul W. Koller.

In all these miracles of nature we see working a great fundamental law which is beneath all, *the supremacy of the spiritual over the material.*

As man is master of his own house so God is master of His. God is sovereign over all nature, but He is sovereign over human nature only by man's right. In Christ dwelt all the fulness of the Godhead, and so Christ the Lord of nature walks upon the sea.

The more we become like Christ, the more we exalt the spiritual in our natures, the more evident is this supremacy of spirit over matter. Observe the Holy men, the spirit filled men of today and yesterday, these are doing and have done wonderful things.

Christ the Lord in this miracle of walking on the sea brings us four blessed lessons.

I. *Obedience to Christ often brings us face to face with contrary winds.*

It was at Christ's command that the disciples had entered the boat and set out for the other side of the lake. They were in the way of obedience when the storm came.

Christians who set out upon a life of service obedient to Christ's commands are not to think that all will be smooth sailing, for it will not be so. There are many contrary winds, difficulties that oppose, and trials that test our faith and courage.

This fact should not be a discouragement, for if it were not so there would be no development of Christian character.

II. *Jesus does not forsake His own in their trials.*

Our Master's heart went out to those struggling disciples rowing against the tempest, and tossed by the waves, and He comes to them walking on the water. He comes to them not simply to show them that He can walk on the sea, but to help them.

He sees and watches over all His own in like manner, and when they need Him most comes to them with His sustaining power.

It could be a cheering spiritual exercise for every student of this lesson to trace out in the Scripture examples of this truth.

III. *The eyes of the troubled and tried are not always clear to recognize the helping Christ.*

When Jesus came walking toward the distressed disciples they did not know Him, and cried in fear, "it is a ghost." Trouble seems to have clouded their eyes.

This is no uncommon thing. Many Christians fail to recognize the helping Christ in the hour of trouble or great trial. It may be because they are not looking for Him, or expect Him in a different way from that in which He comes.

How important that we keep the eyes of our faith clear to know our Lord. This we can do by prayer and constant earnest thought of Him. These disciples were in danger of having Christ go by, unknown by them. Mark tells us that He was on the point of passing by them, for Christ does not thrust His aid on any one. Christ, however, does not pass them by. Their cry of fear brought them those most comforting words, "Be of good cheer; it is I; be not afraid." They are full of confidence in an instant, and when Christ comes into the boat the winds cease and the waves go down, and there is a calm. What was true of that boat and troubled sea is true of every heart and life. Christ within the heart brings a blessed peace to the life.

Things to talk about in the meeting:

We all need to go apart and pray.

Contrary winds may prepare us for higher service.

Those who call upon Jesus are never passed by.

Presumption and overconfidence are not helpful.

Faith must be until the end.

Christ the Lord in the church assures its safety.

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Thirteenth Week after Trinity. Aug. 21, 1910.

Good Investments: Influence

Luke 11:33-36; Matt. 5:13-16.

Topic Reviewed by Rev. Paul W. Koller.

I. *Every one has influence.*

We may not have much money to invest or many talents to use, but every person in the world has a certain amount of influence, and many have much more than they think. This influence is exerted either for good or evil. Perpetually what we are and do is streaming forth in influence on others. The character of your life is giving shape and color to other lives. How important therefore that our influence be invested for good. Let no one think that he is not able to influence for good. To say "What can I do?" "I have no influence," is to underestimate the power of an individual life. For every life, great or small, rich or

poor, can influence for good. Christ said this many times with regard to His followers, "Ye are the light of the world." "Ye are the salt of the earth."

II. *Influence is of two kinds, conscious and unconscious.*

1. Conscious influence is that which we exert knowingly and purposely. It is this kind of influence to which our Scripture lessons refer. The voluntary efforts we put forth to mold the characters of others, and lead them to God; the known effect of our own right living upon those about us.

This is a form of "good investment" that brings blessed results. There is the conscious influence of determined purity, the life power of pure living and speaking, and we should use it for all it is worth.

There is the conscious influence of the real kindliness of a kindly heart. What wonderful power in a kind heart.

A certain great business man, whose life has been of incalculable service to religion and humanity, was won for Christ and His church by a pastor, with a kindly heart, putting his hand upon his shoulder, one evening, when he was a poor, lonely, discouraged man.

There is the conscious influence of a determined and consistent stand for the things that honor God's day and word. A Sunday school teacher may teach all the year the duty of keeping the Sabbath, and yet not influence half as much as by one day's reverent keeping of the Lord's Day.

2. Unconscious influence—side by side with conscious influence—goes the unconscious, and the empire of this is vaster even than that of the other. Because this unconscious influence is so silent and so unobtrusive, we ought not to think lightly of it. Often the mightiest forces are the silent ones, as the sunlight, gravity, and the quiet cold.

So unconscious influence is often more powerful than that knowingly exercised.

The men and women who influence us most are those who have quietly lived the Christian life, and influenced us by just what they were

III. *All of us are under obligation, to God and our fellow men, to use all the influence we have for good and God.* That the world may be a better place to live in, and God glorified.

"Let your light so shine before men, that they may see your good works and *glorify* your Father which is in heaven."

Do men know by our lives that Jesus Christ is our Lord and Master? When David went into the fight with Goliath he determined to so fight "that all the earth would know that there is a God in Israel."

We should so live and serve, that from the influences we send out men may know that there is a Lord Jesus Christ.

Questions for papers:

1. What are some of the functions of light? of salt?
2. Are Christians the light of the world by their own power?
3. How do Christians hide their light?
4. Give some examples of the power of influence in the foreign missionary field?

—♣—

Fourteenth Week after Trinity. Aug. 28, 1910

Messages from the Jordan

Matt. 3:1-6, 13-17.

Topic Reviewed by Rev. Paul W. Koller.

Our Master said several times, "He that hath ears to hear let him hear." Thus emphasizing the importance of listening to the message He brought them.

There are messages for us to hear, sounding down to us from those early days along the Jordan River.

As this lesson brings them to us they are.

I. *A message of the wonderful things a fearless, earnest man can do.*

John the Baptist, who was not afraid of any person on earth, and intensely in earnest, came from the wilderness to the fords of the Jordan, and there preached. So heart searching was his message that men were aroused and interested. They came to hear him from all Judea—and even from the city of Jerusalem.

A fearless man in earnest can do great things.

The trouble is that too many of us are not sufficiently in earnest in our Christian work. We simply play at religion. Not enough of us take the affairs of the kingdom as a serious matter.

If men put one-tenth of the same earnestness and brains into their religious work and life, which they bestow upon their business, the cause of Christ would leap forward.

Only Christianity in earnest can hope to accomplish great things.

II. *A message of the need of repentance.*

This was John's great theme. "Repent ye; for the kingdom of heaven is at hand."

The crowds flocking to hear this message

of John shows that men felt the need of repentance.

That need of repentance has not ended. We of today need to hear this old doctrine of repentance. There is a tendency to make religion as easy as possible, and harm is done to those who want to be followers of Christ and to the church. Christ insisted upon repentance: "Except ye repent, ye shall all likewise perish."

This does not mean any highly emotional affair, but it does mean coming to our Master and Savior conscious of our unworthiness, and asking for his forgiving grace.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

III. *A message of the Sonship of Jesus.*

When Jesus had been baptized by John. As He goes up from the water, the heavens open and the spirit descending like a dove rests upon Him.

And God speaking from heaven says, "This is my beloved Son, in whom I am well pleased."

Jesus is here declared, with great solemnity, to be the Son of God. Jesus Christ cannot be truly respected and revered until it is seen that He is divine, the Father's only begotten and well beloved Son, who claimed to be one with the Father and to be the Word which was from the beginning and ever shall be.

The worst of all irreverence today is that which discounts the claims and affronts the person of Jesus Christ, the Son of God. Jesus claimed to be the Son of God and God sanctioned that claim. Presumptious indeed are those men who attempt the impossible task of robbing Jesus of the glory which is His by eternal right.

Let us bear the message this lesson brings us, and reverence Jesus as the Son of God.

Nothing can be right for us until we are right with Him. And no estimate of Jesus is adequate which does not recognize His duty.

Suggested Questions:

1. What historic events took place at the Jordan?

2. How did John prepare the way for the coming of the Lord?

3. Why was Christ baptized by John?

4. Was the baptism of Christ here at the Jordan Christian baptism?

5. What special message has this lesson for you?

The Power of Faith

The man who accomplishes anything in this world is and must be a man of faith, once said Phillips Brooks. Strong men, forcible men, virile men are men of faith. It may be a low type of faith—faith in self—but it is faith. How much stronger should be the man who has faith in God, the faith that says: "I can do all things through Christ, who strengtheneth me." This is faith of the higher type.

Be done with saying what you don't believe, and find in your soul the divinest, truest thing in which you do believe and work that out. Be the noblest man your present faith, poor and weak and imperfect as it is, can make you to be. So and so only, as you take the next step forward, as you stand strong where you are now, so only as you think, the curtain will draw back, and there will be revealed to you what lies beyond.

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He who rushes hurriedly into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—Arthur T. Pierson.

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What a good Master do we serve that allows us time for sleep and furnishes us with conveniences for it and makes it refreshing and reviving to us! By this it appears that the Lord is for the body, and it is a good reason why we should present our bodies to Him as living sacrifces and glorify Him with them.—Matthew Henry.

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Daily Bible Readings

Monday, August 1—I Cor. 12:1-12.
Tuesday, August 2—II Chron. 1:1-12.
Wednesday, August 3—Rom. 12:1-8.
Thursday, August 4—Matt. 19:16-22.
Friday, August 5—Matt. 24:42-51.
Saturday, August 6—Luke 19:12-28.
Sunday, August 7—Matt. 15:14-30.
Monday, August 8—Ex. 14: 26-31.
Tuesday, August 9—Josh. 3:14-17.
Wednesday, August 10—Hag. 2:1-7.
Thursday, August 11—Job 9:1-11.
Friday, August 12—John 21:1-12.
Saturday, August 13—Acts 27:21-44.
Sunday, August 14—Matt 14:22-34.
Monday, August 15—Phil. 2:1-15.
Tuesday, August 16—I Thess. 1:1-10.
Wednesday, August 17—I Tim. 6:1-12.
Thursday, August 18—Heb. 11:1-10.
Friday, August 19—I Pet. 2:11-25.
Saturday, August 20—I Pet. 3:1-16.
Sunday, August 21—Luke 11:33-36; Matt. 5:13-16.

Bishop Von Schéele

BY REV. IRA O. NOTHSTEIN

AMONG the distinguished guests at the jubilee celebration of the fiftieth birthday of the Augustana Synod and its College and Theological Seminary at Rock Island, Ill., June 5-15, none attracted more attention than Bishop von Schéele.

The Bishop came as the official representative of the King of Sweden, and also brought greetings from many individuals and organizations in the fatherland. It was not his first visit to America, a similar visit having occurred in 1901. Just recently he celebrated the twenty-fifth anniversary of his elevation to the bishopric of Wisby.

Bishop von Schéele, whose full name is Knut Henning Gezelius von Schéele, was born in Stockholm, Sweden, May 31, 1838. His father was a minister, and his mother belonged to a family of ministers. He was the only son and received an excellent education. At the University of Uppsala he studied philosophy and theology. In 1863 he received the degree of Doctor of Philosophy and four years later he took the examination for candidate of theology. He taught in the theological faculty first as adjunct and docent, and in 1879 became ordinarie professor of theological encyclopedia. Later he taught in a private school at Uppsala, and from 1880-85 was inspector of the normal seminary located there In 1885 he was appointed Bishop of Wisby.

Bishop von Schéele early received favorable notice on account of his ardent application to his studies, his remarkable gifts as an orator and his noble appearance. His oratorical powers secured for him many laurels as a member of the Riksdag. He has been prominent in the work of the Ministerial Conference, both as a debater and as presiding officer. In every work and under all circumstances he is acknowledged to be the type of a perfect Christian gentleman and a valiant defender of the Faith.

Among the books which he has written are: "To the Fight for Peace," a collection of apologetic lectures, and a "Textbook of Theological Symbolics."

Gustafva Ekman, who was married to the bishop in 1868, is the daughter of the late Consul C. E. Ekman, who gave fifty thousand crowns to Augustana College and Theological Seminary last year.

Bishop von Scheéle has shown his affection toward the Lutheran Church of America by making announcement at the jubilee meeting that he would present his almost priceless library to Augustana College to be placed in the new Denckman Memorial Library which is shown on the first cover page of this issue.

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Augustana College Jubilee

—Tuesday, May 31, was a day of jubilee for Augustana College. On that day was celebrated the fiftieth anniversary of the founding of the

BISHOP AND LADY VON SCHEELE,
From a photo taken at Rock Island during the jubilee.

first permanent school for higher education established by the Scandinavians in America—a school established by the Scandinavian Augustana Synod and opened to students in Chicago in the spring of 1860.

After vicissitudes of fortune, though ever retaining its identity, one of the branches from this original source has found a permanent home in Canton, S. Dak., the other in Rock Island, Ill.

The Scandinavian Augustana Synod, by which this early school was founded, consisted of Swedes and Norwegians. After a few years, however, within which the school had been removed from Chicago to Paxton, Ill., it was found advisable to divide the Synod into two independent bodies, the Swedish and the Norwegian Augustana synods. This necessitated a division of the school, where both nationalities had been equally represented in the faculty and where, besides the English, both languages had

(*Continued on page 26.*)

Luther League Review

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Luther League of America

IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH

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Editorial

This is the season of the year when our public schools are closed and thousands of our scholars are enjoying their vacations. It is well to remember that education is not merely to develop the memory, but to develop that memory to hold facts in useful form for the great affairs of life. "It is a question of whether your mind is going to be a granary or a grist mill. The schools," says Mr. Leslie M. Shaw, "are developing the granaries and not the grist mills. You must order your mind to take the facts and knead and bake them." Education should develop self-reliance in our youth, but do not confound self-reliance with self-conceit. There is a vast difference between them. It is self-reliance that is the quality youth needs. There is scarcely a town of several thousand inhabitants in any State of the Union where any young man of average education will not succeed in business or professional life, provided he can do any one thing better than it is being done. Therefore, do not worry because the field seems to be fully occupied. All the great problems have not yet been solved. The sky is lurid with coming problems. Make your education usable and you will find that in the great mill of life there is a place for you.

—

The Apostle Paul exhorted the Thessalonians to lead holy lives, edify one another, preserve peace among themselves, give thanks for their mercies and rejoice always. Three reasons for joy in Church membership appear upon the surface. Watching for Christ's coming; esteeming the Church relation of pastor and people; and service to our fellow men. A Christian is one who, through faith, has received Christ into his heart and allows Him to guide his understanding, conscience and will; to control thought, word, deed. This is what Luther meant when he said that "if one should knock on his breast and ask who lived there, he would answer, not Martin Luther, but Jesus Christ." The worldly Church member will not witness for Christ, but the Christian Church member should recognize the royal priesthood shows forth the praises of Christ, and experience great joy in the privilege and responsibility of service to others and will not neglect the support of his own home church and pastor.

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Church extension has to do with church building. From every point of view church building is important. The distinct relation between it and the worship of God is necessary and important. In the past there have been two extremes. Art usurped the supremacy of the sanctuary and excluded the preached Word. The external the ceremonial, the sensual were elevated to an importance out of all proportion, as the preaching of the Word had fallen into the background and the church sank into error and corruption. Again there was the attempt to make worship deal wholly

with the abstract. Keen, logical, orthodox sermons were the climax. There was the cutting loose from art. One was Romanism and the other was Puritanism. The present tendency seems to be to elevate unduly utilitarian ideas, to run after the "fad" and secular in architecture. The brighter day seems to be dawning. We need to study the adaptation of architecture to worship. The first look at a church should impress the observer "This is the House of God," and the second glance should make him exclaim "It is a Lutheran Church." Hundreds of churches are building every year and with a little care upon the part of the architect and others a decided improvement may be had in the character of our church building that shall be helpful to the spiritual side of our nature and an aid to worship.

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When Israel encamped in the wilderness under the massive walls of Sinai the early stages of the Exodus were ended. The future was to reveal preparations for larger things. The vicinity was itself suggestive. It was a "natural sanctuary," not made with hands. Its grandeur far exceeded the temples of Egypt. Released from 400 years of bondage which was both humiliating and degrading, Israel was about to experience better things. The first problem was to restore the law of the Lord among them. How majestic was the fashion in which this was done. The mere fact that the law was written in stone shows how lasting it was. It was to be engrossed on the lives of men. The fullness of the divine commands is seen in the care and fullness of its establishment among a people like Israel set free to do God's Will. The civil and moral behests of both Leviticus and Deuteronomy show how it was supposed to affect life. God meant our devotions to have a large place in our daily practice. The covenant established at Sinai and Israel's frequent failures show the feebleness of the human heart. How great the need for intelligent trust which sees help and sufficiency in God. Except for the divine leading, we should all perish in our blindness and disobedience. As God purified and disciplined Israel in the years of their wandering and used even the time of their disobedience as a preparation for their salvation, so in our lives the divine grace overrules our folly to our present and eternal good. Such a God as our God we ought to seek and trust.

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One of the great words in the Gospel is repent. Because of the greatness of the peril, because of the greatness of the price paid, we may judge of the dreadfulness of the disease sought to be remedied. From the cross Christ cries: "Behold, O sinful man, what I am suffering for thee; to thee I cry, because for thee I am dying. Behold the punishment inflicted upon me; though my outward sufferings are so great, far greater is the agony of my heart, because I am finding thee so ungrateful." Our Merciful Father, through His grace, has given us faith to believe in Jesus Christ that all that truly repent and lament their offenses may experience the justification by faith through Jesus Christ. The motive power which promotes sober action, gratitude and faith is the love of Christ. Man was made selfish by sin. The love of Christ and faith in Him restores man to the right life. Christ's death and resurrection are constant appeals for Christianity. The Apostle Paul looked forward and declared the blessedness of the justified man. As all humanity is under the curse of sin, complete deliverance for humanity is provided by redemption through Christ. The power of Christ living in the forgiven believer through faith will avail for the entire completion of the work of Christ.

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Would a rallying service at the beginning of September be a benefit to your League? Sometimes after the scattered ranks of the summer there is a needed meeting for reorganization. Can you arrange for special surprises from time to time? Young people enjoy "the unexpected" as well as the regular routine of League work.

Augustana College Jubilee

(*Continued from page 23.*)

been taught, and had been quite equally represented in the library. The division was made with the best of feelings existing between the two parties to the transaction, and the Norwegians took their part of the school to Marshall, Wis., whence it was later moved to Beloit, Ia., and at last to Canton, S. Dak.; while the Swedes found a home for their school at Rock Island, Ill. Thus it happens that there are two schools, each known as Augustana College.

May 31 had been chosen as the day on which Augustana College would celebrate her semicentennial. President Tuve offered the invocation, after which Rev. Dr. Th. Dahl, who was himself a student of the school while it was located at Paxton, Ill., as the representative of the United Norwegian Lutheran Church, made an address on "Conservation," and applied this term to the functions of a school of the character of our Church schools. Rev. J. C. Roseland, of Chicago, delivered an address, having as his subject the motto of the next oldest school in the United States, "For Christ and the Church." Rev. Nordbom, of Sioux City, Ia., who had been appointed to represent the twin institution, Augustana College, Rock Island, Ill., in a very happy speech brought the greetings of that sister institution.

In the afternoon Prof. C. O. Solberg spoke for the faculty of St. Olaf College, bringing sincere greetings and congratulations from the institution on the heights of the mighty Manitou. Prof. S. O. Severson represented the faculty of Augsburg Seminary. The faculty of Waldorf College had delegated Professor Mohn to bring its greetings. Rev. Dr. Biller, of Sioux Falls, S. Dak., brought the greetings of All Saints' School, an institution of the Episcopal Church for the education of girls. Rev. Biller expressed himself as feeling a little out of place, for, as he said, he was perhaps the only person in the crowd not a Scandinavian and not a Lutheran. However, he said, that though we might differ on theological questions, yet we were agreed on one point, namely, the importance of a Christian education for our young people. In the evening Rev. H. M. Solem, of Garretson, S. Dak., gave a summary of the history of Augustana College. In this connection Rev. Solem took occasion to criticise quite severely certain accounts of the early history of the Scandinavian Lutheran Church in this country.

—The American Association for the Protection of Human Life at Sea, of which Rev. George C. F. Haas, D. D., is the president, is agitating the question of more stringent inspection laws for the steamboat service, and is appealing to all interested people to urge their Congressmen to favor and forward legislation along this line.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—St. Luke's and Holy Trinity churches, which are neighbors in Brooklyn, have arranged to give their respective pastors, Rev. Schuchard and Rev. Fischer, vacations, and yet maintain public worship by uniting the congregations for worship in St. Luke's Church during July and in Holy Trinity Church during August.

Philadelphia.

—Lutheran work among Italians in South Philadelphia is to be carried on by Rev. Octavio Neyroz, who, under the guidance of Rev. E. F. Keever, of Utica, recently embraced the Lutheran faith, and will be confirmed in St. Peter's Church, Philadelphia, before he undertakes his work and his preparation for ordination.

—The Mary J. Drexel School for Girls will open in the early fall as the Lankenau School for Girls, in the new buildings which are being renovated and remodeled at a cost of about $100,000. The initial cost of the grounds and building will run the money value of this new enterprise of our Motherhouse up to about $200,000.

—Rev. J. B. Lau has resigned the pastorate of the Church of the Reformation and removed to Manchester, Md.

Chicago.

—By appointment of Governor Deneen, Rev. Gottfred Nelson, pastor of Trinity Church, was a delegate to the National Conference of Charities and Corrections at St. Louis on May 19.

—Chicago laymen have an organized institute which has for its purpose the studying of the problems of our great Church in the city of Chicago, and of comparing notes of local parish work, and by advice and counsel proving mutually helpful.

—The Lutheran Ministers' Association of Chicago has requested the publication of the following, "correcting statement":

To the Lutheran Ministers' Association—

We, your committee on investigation of the article in the Encyclopedia Americana concerning the strength of certain religious bodies in Chicago, beg leave to report:

I. We find such publication issued under the editorial supervision of the Scientific American, Frederick Converse Beach, editor in chief. The article on Chicago was contributed by President Judson, of the U. of C., in which he states that the total church organizations is 919, including missions. The various denominations are mentioned, and under Lutheran of all languages 69 are reported. German Protestants, 56.

II. We recommend that the writer of this article and our Church papers be informed that our numbers at that time should have been reported 153 congregations and missions.

III. As for German Protestants, we know of no such churches in Chicago.

Austin D. Crile,
Bruno Lederer,
Committee.

Chicago, Ill., May 9, 1910.

Baltimore.

—Rev. John C. Bowers has resigned the pastorate of Calvary Church, of this city, to accept a call to Salem Church, Catonsville, Md. During Rev. Bowers' pastorate of eight years Calvary Church has grown from one of the smallest to one of the largest congregations in the city, and has liquidated a mortgage debt of $9,000.

Buffalo.

—The Sunday School of Holy Trinity Church, Rev. F. A. Kähler, D. D., pastor, celebrated its thirty-first anniversary, June 12. The school enrolls 728 members, including a men's Bible class of 73. During the year the school contributed funds to the amount of $1,384, of which $894 was for foreign missions, the latter including the fund given by the men's Bible class for the support of a foreign missionary.

Pittsburgh.

—Rev. Dr. and Mrs. Alexander J. D. Haupt celebrated the twenty-fifth anniversary of their marriage, on June 10, at the Lutheran Hospice.

St. Paul.

—Dr. Trabert's fortieth anniversary in the ministry was celebrated by the Northwest Synod at its recent meeting devoting a whole evening to felicitations. Dr. Trabert left Old Salem, Lebanon, Pa., in 1883, to become the pioneer of English Lutheranism west of Chicago. The development of this work in the Twin Cities and in Red Wing is looked upon as the result of his work.

Miscellaneous.

—Among the fourteen speakers at the Lutheran Summer Assembly at Avon-by-the-Sea, August 16-25, twelve are from our own Church, of the brightest, best men and women we have. Their names are Revs. C. P. Wiles, M. Coover, L. A. Weigle, E. H. Delk, F. H. Knubel, L. B. Wolf, Prof. Albert T. Clay and Miss Bertha Herring, Miss Sarah Van Gundy, former Senator George L. Wellington, Prof. C. J. Decevee and Prof. E. A. Gruver. Other speakers are Rev. Arthur T. Pierson, D. D., and Rev. Josiah Strong, D. D. With such an array of talent, this summer assembly ought to be a most

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profitable gathering, worth crossing the continent to attend.

The place of meeting is to be on the edge of the ocean in a large enclosed pavilion, underneath which the sea comes at high tide. There will be the benefit of the salt breezes for ten days under the most helpful and inspiring surroundings.

The mornings only are to be given to Bible study and addresses. The evenings to entertaining lectures, readings, concerts, etc., all free to those who register. One hour in the afternoon will be devoted to mission study classes, led by Miss Van Gundy, a specialist in this line of work.

The Oxford will be Lutheran headquarters, a magnificent hotel, with great porches for shade and rest, and a fine outlook over the ocean. They have given a special rate of $2 per day, two in a room, during the assembly.

Any one desiring fuller particulars may write to Rev. P. A. Heilman, 1605 McCulloh street, Baltimore, Md., for program.

—Prof. William A. Granville, Ph. D., at present one of the faculty of the Scientific School of Yale University, has been elected president of Pennsylvania College, at Gettysburg, Pa.

—At the ninth annual conference of the Young People's Missionary Movement at Silver Bay, Lake George, the sermon on Sunday, July 31, will be preached by Rev. Dr. J. B. Remensnyder, of New York, on "The Making of the Bible."

—The Lutheran Church Visitor reports a Virginia layman's offer to support a missionary on the foreign field. This is the second such offer from Lutheran laymen within a few months, the first being from Pennsylvania.

—Rev. T. C. Pritchard, D. D., died at Phillipsburg, N. J., June 8, 1910. Dr. Pritchard was born September 25, 1840, entered the Gospel ministry in 1866, and for many years had been pastor of St. James' Church, Phillipsburg.

—Emmanuel Church, Lancaster, Pa., Rev. P. George Sieger, pastor, celebrated its fourteenth anniversary and reconsecrated its remodeled and refurnished house of worship on June 19.

—Rev. F. K. Huntzinger has just celebrated the forty-first anniversary of his pastorate of St. Luke's Lutheran Church, Reading. It is perhaps the largest Lutheran congregation in Pennsylvania. During this time Pastor Huntzinger preached 8,000 discourses, baptized 8,139 persons, confirmed 4,141, married 3,061 couples, preached 4,003 funeral sermons.

—Mr. William Decker, a member of the Montgomery (Pa.) Lutheran Church, Rev. M. H. Havice, pastor, will give $1,000 a year to the support of a foreign missionary.

—One of the results of the Laymen's Convention in Louisville, Ky., is the placing of the Church paper, the Lutheran Observer, in every home connected with Bethany Lutheran Church.

—In the commencement issue of The Manitou Messenger, the official organ of St. Olaf College, Northfield, Minn., appears the following extract:

"Luther League does not take the place of the Church, but acts as one of her staunch supporters. It is especially an organization for the edification and the instruction of the younger generation of the Church, and most of all for awakening interest in Church work.

"What the Luther League has accomplished at this institution is too well known to its students to necessitate any lengthy comment. The students are induced to attend the meetings, and by the example of their fellows they are led to take active part in the programs. Religious topics are discussed, and these discussions, in turn, elicit a study and contemplation of questions pertaining to the Church."

—The dates of the Northfield Summer Conferences are: Y. M. C. A. Student Conference, June 24-July 3; Young Women's Conference, July 6-14; Women's Home Missionary Conference, July 14-20; Summer School for Sunday School Workers, July 15-22; Summer School for Women's Foreign Missionary Societies, July 21-28; General Conference of Christian Workers, August 4-21. From August 23 to about October 1 a series of Bible studies and special lectures will be given at Northfield Seminary and at Mt. Hermon, the Moody Schools. The usual reduced railway rates are in force this year from June 10 to October 10, full fare going, half fare returning, applying to practically all of the United States east of the Mississippi with the exception of those States north of the Ohio River.

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Luther League

Conducted by I. S. RUNYON.

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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REV. PAUL H. ROTH.....Literature Secretary, Beloit, Wis.
REV. GEORGE H. SCHNUR.....Topic Secretary, 730 Marshall avenue, St. Paul, Minn.

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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District Leagues in States Not Organized

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NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

Luther League of America
Statement No. 21

From June 1, 1910, to June 30, 1910.
PER CAPITA TAX.

Trinity Luther League, Akron, Ohio.....	$10.00
German Lutheran Church, Hartford, Conn..	1.50
Zion Young People's League, Syracuse, N. Y.	3.00
Zion Junior Luther League, Syracuse, N. Y.	2.00
Berk's County District, Pennsylvania.....	10.00
L. L. of New Philadelphia, Ohio.....	1.00
	$27.50

Previously reported	1,758.98
DUES.	
Pennsylvania State League	20.00
Total receipts	$1,806.48

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., July 1, 1910.

NEW YORK.

Brooklyn District.

—At its regular June meeting, St. Mark's Luther League, of Windsor Terrace, Brooklyn, unanimously decided to adopt the Topics. The League furthermore undertook to renovate and furnish a meeting room. An outing to Palisade Park has been planned for Saturday, July 2.

—The regular business meeting of the Brooklyn District League was held in Holy Trinity Church, Cumberland street, near Lafayette avenue, on Monday evening, June 20. This meeting was largely attended and each local League was well represented.

The opening services were conducted by Rev. Loos, of St. Barnaba Church, Flatbush.

The Rev. Schuchard, of St. Luke's Church, delivered a very instructive and interesting address on Wilhelm Lohre and Inner Mission work.

St. Matthew's Church was again welcomed into the District League.

The convention committee was discharged with thanks, and in accepting their dismissal expressed their appreciation of the support given and the interest taken by the local Leagues in the State convention recently held in Greater New York. The committee also extended their thanks to the Ladies'. Auxiliary.

Steps were taken toward appointing delegates to represent the Brooklyn League at the convention of the Luther League of America.

Brooklyn District feels honored by having its president chosen as head of the State League. The District League wishes him the best of success in his new office. All recognize Mr. Fritschler's responsibility for the Brooklyn League's prosperous condition—twenty-two active Leagues, all well represented at the meetings and interested in the work.

Mr. George Interman, first vice-president, was unanimously elected president, and Mr. George Mohe was chosen to fill the office of first vice-president.

The meeting was very interesting to those who attended, and all were glad to learn that the Brooklyn District League's full share of expenses incurred in the recent convention was met.

—The Luther League of St. Stephen's Church, Flatbush, held its annual outing to Glen Island on Saturday afternoon and evening, June 25, 1910. Eighteen members of the League took the sail. The party landed at the island at 4.30 and started on the return sail at 10 p. m. All those who attended had a most enjoyable time. The League has decided to dispense with business meetings during the months of July and August and hold in their place lawn parties. The regular meetings will be resumed in September, at which time will be started devotional services on Sunday evenings, from 7 to 7.45, at which the Luther League Topics will be discussed exclusively. In the fall the League will hold its annual entertainment in the Cortelyou Club, as has been the custom in former years.

—On Wednesday evening, June 29, a Luther League was organized in the new St. Stephen's congregation, Hicksville, L. I. President Fritschler, of the State League, was present and addressed the young people, after which the organization was effected and the model constitution adopted. It is expected that the new League will shortly affiliate with the Brooklyn District League. Ground was broken for a house of worship for this flourishing young congregation on Sunday, July 3. Field Missionary Rev. Carl Zinssmeister is in charge.

PENNSYLVANIA

Upper Lehigh Valley District.

—At the session of the Upper Lehigh Valley District, held at Wilkesbarre, Pa., on Thursday, May 12, 1910, an important step was taken. At its session last fall this District League resolved to educate a worthy young man, who would agree to enter the Lutheran ministry. At this convention, Mr. Henry Kraft, a member of Trinity Congregation, of West Hazleton, Pa., Rev. Wm. H. Kline, pastor, offered himself. He was at once unanimously accepted and adopted as the son of this District League, and provision was made for the expense of his education. Mr. Kraft will enter the preparatory department of Muhlenberg College in the fall.

Berks District.

—The Berks County District Luther League will hold its midsummer quarterly convention on Friday, July 8, in St. Luke's Church, Shoemakersville. The general theme of religious education will be followed. The subjects and speakers are: "Religious Instruction in the Public Schools," Fred. A. Marx, Esq.; "Religious Instruction in the Home," Rev. J. H. Neiman; "The Summer School for Sunday School Workers," Rev. Charles L. Fry, D. D.; "The Christian College vs. the State Institutions," Prof. G. T. Ettinger, Ph. D.; "Christian Education," Rev. W. O. Laub.

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Greensburg District.

—The Greensburg District Luther League held its annual convention in St. James's Church, Youngstown, Pa., on June 17, 1910. The morning session opened at 10. Rev. Ira Wallace conducted the devotional service, after which the usual business was taken up. There were in attendance sixteen ministers. Eighteen Leagues were represented by thirty-one delegates and four officers. Fifty-two visitors registered.

An interesting address on "The Luther League's Armor" was given by Rev. C. E. Dozer, of Delmont, Pa.

The convention was entertained at dinner by the congregation of St. James' Church.

The afternoon session opened at 1.30. Devotional services were conducted by Rev. S. K. Herbster, of Irwin, Pa. After the usual business meeting, an interesting exercise was had by five Juniors, each explaining the meaning of one of the five parts of "Our Emblem." Ruth Keck, of Greenburg, Pa., spoke on the subject of "The Cross"; Miss Helen Fowler, of Ligonier, on "The Heart"; Miss Edith Karns, of Ligonier, on "The Rose"; Miss Tillie Karns, of Ligonier, on "The Blue Field," and Miss Edna Lusebrink, of Penn Station, Pa., on "The Golden Circle."

The roll call of delegates was responded to by each answering the question: "Why am I a Luther Leaguer?"

Rev. C. A. Naumann, of Ligonier, Pa., gave an inspiring address on the "Value of the Christian College." This question was then discussed by a number of the visiting ministers.

Greetings from the Pittsburgh District Luther League were extended by James McFrank, of McKees Rocks, Pa., in a delightful little talk.

Adjournment was then had for the evening hour.

The evening session opened at 7. Devotional services were conducted by Rev. A. L. Yount, of Greensburg, Pa. A splendid address was given by Rev. W. J. Miller on the subject "Along the Line." After special music by the choir of the church, Rev. G. W. Spiggle, of Penn Station, Pa., spoke on "Philip Melanchthon," after which the convention came to a close.

At the first session the following persons were elected to fill the offices: President, E. R. Shirey, Youngstown, Pa.; vice-president, Rev. E. B. Burgess, Connellsville, Pa.; recording secretary, Anna O. Howell, Irwin, Pa.; statistical secretary, Angie Kuhns, Harrison City, Pa.; corresponding secretary, Mary Fink, Harrison City, Pa.; treasurer, Frank Walthour, Greensburg, Pa.

Northwestern District.

—The Lutheran young people at Williamson have organized a Luther League and elected the following officers: President, C. M. Lehman; vice-president, B. C. Snyder; recording secretary, D. J. Kuhl; corresponding secretary, Jacob W. Hege; treasurer, Miss Mary Loman. The League is small, but the members are enthusiastically interested and manifest a desire to profit by the experiences of those who have done similar work in the past.

—Rev. Adolf Spaeth, D. D., LL. D., died on

Luther League Supplies

Luther League Topics

These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

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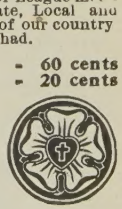

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LUTHER LEAGUE REVIEW,
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June 25, 1910, in Philadelphia. Dr. Spaeth was born in Germany, October 29, 1839. Since 1863 he had served the Church in America, and since 1873 as a member of the faculty of the theological seminary at Mt. Airy, Philadelphia. Dr. Spaeth was an eminent writer and public speaker as well as a teacher, and was looked upon as a leader in confessional Lutheranism in this country.

OHIO

Mansfield District.

—The young people of Crouse Memorial Lutheran Church, Tiro, Rev. J. Walter Bressler, pastor, reorganized their Christian Endeavor Society as a Luther League, on May 11, with 26 charter members and good prospects of an increase to 50 members. The League will begin at once to study the Topics at its devotional meetings.

—The semi-annual business meeting of the Luther League of Trinity Lutheran Church, Ashland, was held on the evening of May 20, and the following officers were elected: Miss Susie Swineford, president; Miss Mae Goss, vice-president; Miss Grace Maurer, secretary; Miss Mary Maurer, treasurer. The outgoing treasurer read an encouraging report of the League's finances. A reading circle of devoted young people are following the reading course adopted by the Luther League of America. Several of the members are looking forward to the State convention at Toledo and hope to attend. Dr. A. H. Smith is pastor of Trinity Church.

—The Luther League of the First English Lutheran Church, Columbus, held a public devotional meeting in the church, Sunday evening, June 26. The program consisted of a study of the topic, a short paper on the history of the League, a report from the delegate to the State convention, and a short musical program.

INDIANA

Central Indiana District.

—The sixth semi-annual convention of the District Luther League of Central Indiana was held on May 8, at St. Paul's Lutheran Church, Frankfort. This District League consists of Otterbein, La Fayette, Mulberry, Fair Haven, Frankfort, Whitestown and New Augusta Leagues. More than 100 delegates and visitors attended the convention, which was the largest that has ever been held. A paper was read, "The Luther League and Her Young People," by Miss Helen Tiedman. It showed how the League takes care of the young people. There were two periods of open discussion, one of them on the subject, "How Liberality Reacts upon the Giver." The following officers were elected: President, E. A. Haas, La Fayette; vice-president, Prof. G. M. Moser, Mulberry; secretary, Coila Smith, Fair Haven; corresponding secretary, Emily Johnson, Frankfort; treasurer, Albert Haufer, Whitestown. Supper was served for all visitors at the parsonage. The League will hold its next convention at Fair Haven the second Sunday in October.

ILLINOIS

—The Luther League of Illinois will meet in annual convention at Leland, July 12-15, instead of 11-14, as announced in the May issue of The Review.

IOWA

—The convention of the Luther League of Eastern Iowa was a most decided success. The program was well prepared and carried through very nicely. The discussions were lively and helpful. The same officers were elected for another year: Rev. R. Neumann, of Burlington, president; Miss Mary Koser, of Iowa City, secretary; Mr. Otto Hamann, of Davenport, treasurer. The time and place of the next meeting are left in the hands of the executive committee.

MISSOURI

—The Luther League of the First Church, Kansas City, Rev. Andreas Bard, pastor, has taken a new start and promises to become a living force in the local church.

OREGON—WASHINGTON

—The annual convention of this Bi-State Luther League will be held at Columbia Beach, Ore., on August 25. The session at 1.30 in the afternoon, Rev. J. A. Leas, Portland, will deliver an address. The second speaker has not yet been announced.

Columbia District.

—The next convention of the Columbia District League will be held in the First Church, Astoria, Ore., Rev. Rudolph Vallquist, pastor, on August 23 and 24. Among the speakers selected are Rev. Sandstedt, of Portland; Rev. W. C. Drahn, Victoria, B. C., and Rev. C. F. W. Stoever, of Tacoma, Wash.

—W. S. T. Derr, president of the Columbia District League, addressed the young people of the Norwegian Church, Highland, Wash., last month.

—The Luther League of Seattle has taken the initiative in calling for the reorganization of the Puget Sound District League, which will be called to hold a convention in August.

—H. A. Hazelgreen, president of the Oregon-Washington Bi-State Luther League, attended the meeting of the young people's societies of the Augustana Synod, at Tacoma, in June.

—The Vancouver College seems to be a certainty. The Pacific Synod, at its last convention, voted to begin work this fall. About twenty students are available already. The finance committee—H. J. Balesing, P. L. Sather and Prof. Karl Miller—have called Rev. W. C. Drahn, of Victoria, B. C., as financial agent, who has accepted the call. The board of directors for the first year is composed of J. A. Bohn, of Oakland, Cal.; K. K. Tvete, Seattle, Wash.; Rev. J. A. Leas, Portland, Ore.; J. L. Gruber, Winlock, Wash., and Judge D. McMaster, of Vancouver, Wash. The trustees are Rev. M. E. Boulton, of The Dalles, Ore.; Rev. Emil Meyer, San José, Cal., and W. S. T. Derr, Vancouver, Wash. Temporary quarters will be leased until a permanent building is available.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

The Juniors: July

DEPARTMENT EDITED BY REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

July's Calendar, and August:

July 3.—Sixth Sunday after Trinity.

July 4.—Our 134th anniversary of the Independence of the United States of America.

July 10.—Seventh Sunday after Trinity.

July 17.—Eighth Sunday after Trinity.

July 22.—Mary Magdalene's day.

July 24.—Ninth Sunday after Trinity.

July 25.—James the Apostle.

July 31.—Tenth Sunday after Trinity.

August 6.—Festival of the Transfiguration.

August 7.—Eleventh Sunday after Trinity.

August 14.—Twelfth Sunday after Trinity.

August 21.—Thirteenth Sunday after Trinity.

August 28.—Fourteenth Sunday after Trinity.

August 29.—Death of John the Baptist.

Historic events worth remembering:

July 1.—Battle of Gettysburg began 1863, July 1. Washington took command of the American army in 1775, July 3.

July 4, 1519.—Disputation of Dr. Martin Luther and Dr. Eck at Leipsic. Independence proclaimed (1776) in the United States.

July 6.—John Huss a forerunner of the Reformation, born in 1369 and died at the stake 1415.

July 11.—The Peace of Villa Franca, 1859, between France and Austria, closing the Italian War.

July 14, 1789.—Outbreak of the French Revolution.

July 15, 1622.—The first Lutherans land in New York.

July 19, 1870.—The Franco-German War began.

July 21, 1861.—The Battle of Bull Run.

July 22, 1807.—Birthday of Garibaldi.

July 27, 1856.—The first Atlantic cable finished.

August 4, 1857.—The first Atlantic cable message.

August 5, 1809.—Birthday of the poet Tennyson.

August 8, 1588.—The Spanish Armada defeated.

August 13, 1898.—Surrender of Manila.

August 15, 1748.—The Ministerium of Pennsylvania, the first Lutheran synod in America organized.

August 24, 1572.—The massacre in France of "St. Bartholomew's Day."

August 30, 1905.—Close of the Peace Conference at Portsmouth, N. H., between Russia and Japan.

A Summer Outing.—One of the features of Junior work that may be made very delightful is an excursion to some favorite spot. During the day games of an innocent kind may be indulged in and a brief song-service at a suitable hour. The program for the event might consist of a processional march or hymn (League Hymnal No. 225, etc.), the recital of a psalm in concert (Hymnal, pp. v-xiv), a Scripture reading, another hymn, creed prayer, brief address upon some interesting point of the out-door world, hymn, Lord's prayer, doxology (and if the pastor be present the benediction).

Junior Meetings.—In view of the varying conditions of the Leagues, composing the Junior work, it is scarcely possible to suggest any one form of work that will adapt itself to all cases. For the little ones it is doubtless wisest to devote considerable time to memory work, such as committing the golden text, or other parts of Scripture, the verses of a hymn, or beautiful sayings, proverbs, the catechism, etc.

In order to secure and retain the attention of the children, interesting things must be introduced, blackboard exercises, sand-map, stories and maps of travels and the like. Good music of a proper kind should be cultivated and encouraged.

If the League work is intended for those who are older—say from ten to fifteen years—it may be wiser to make the program of the weekly meeting to vary: one meeting to be of a spirtual nature, deepening and renewing the faith of each and all; the next that of a moral nature, to show the value of honesty, reliability, devotion to duty, politeness, truth, etc.; a third might be given to mental training in stories from Bible and church history, music readings, recitations and the like; a fourth can be devoted to a more social hour in which varied amusements of a suitable nature can be introduced, such as contests in naming the books of the Bible, a spelling bee, Bible characters or sacred places.

It is also well, if possible to have a meeting occasionally of a missionary character. In one of our Leagues when five weekly meetings occur in one month, the fifth is devoted to the cause of sending the Bible to the heathen world.